4:Spitzer E-5 (ca. 1956) 1957
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the reception of Holy Communion. As a part of the social celebration, special foods are also prepared, and there is general feasting. A humble resident of San Pedro invited us to visit again at fiesta time, explaining that "the fiesta is good, as there is much beer and punch". This social feasting was observed particularly in the barrio of Santa Cruz both preceding and following the Solemn High Mass at noon, which marked the climax of the fiesta. Padre Rojas was the celebrant, assisted by two priests visiting from Cuernavaca, one of whom delivered an eloquent sermon on the meaning of the occasion. The large congregation present responded with deep feeling which was expressed in various ways. The loud ringing of bells both inside and outside the chapel, together with the setting off of fireworks at the Consecration, were among the unusual features of this expression. This is a folk practice which obtains in all of the barrio fiesta celebrations.

There appears to be some confusion among scholars about folk practices among Catholics which relate to medical superstitions. In Tepoztlán we found that there are still several curanderos, or folk doctors, who practice rather extensively, although there is a young physician resident in the village who is a graduate of the University of Mexico's School of Medicine; and a free Public Health Clinic is in daily operation. It is difficult to separate some of the practices of the curanderos from magical or religious meanings. Frazer has suggested that much of the Aztec sacrifice and ceremonial is magical, but not religious.

One of the chief curanderos of Tepoztlán has seven wives, and is quite wealthy. He is a colorful character, having a certain degree of importance and prestige. Many people whose Catholicism ranges from formal to folk, patronize him in preference to going to the local physician. Yet his marital status is not approved by the formal Church, and his Catholic "patients" do not think of him in terms of his private interpretation of marital life, but rather as one who possesses special knowledge which will help them to overcome infirmities. Julian Pitt-Rivers has described a similar situation in an Andalusian village of